

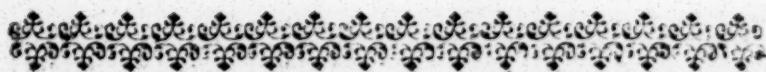


A

VINDICATION

OF THE

R----t H----e and H----e L---DS
and GENTLEMEN, &c,





T H E

R—d. Mr. *M——ke D__s's*

C A S E

Submitted to the UNPREJUDICED of all
Denominations,

L A Y as well as C L E R I C A L.

K. Philocalos.

Culpam pæna premit comes.

PROV. CIX, 13.

Græculus esuriens in cælum, jufferis, ibit. ECCLES. XV, 157.

N U M B E R I.

D U B L I N:

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N. B. I Quote all from the
Dublin EDITIONS.

T H E
R---d Mr. M-----ke D---s's
C A S E, &c.

TH E Degradation of Mr. D---s by his L---p the B---p of C---ke having made a mighty Noise all over this Kingdom, and opened the Mouths of many against his L---p, a pure disinterested Curiosity led me to a careful Perusal of the several Papers and Advertisements that have appeared Pro and Con upon the Subject: and, on a fair (as I imagine) Comparison of and a close Attention to the various Accounts given of that Event by both Parties, I was brought at length to see the B---p of C---ke's Conduct in a very different Light from that, in which popular Fame had at first presented it to me, and in which (I have perceived) it still continues to appear to many. Those Considerations therefore, which have had most weight with me in determining my Judgment, I shall take leave to propose to the Public with the utmost Impartiality, Justness, and Temper I am capable of. If, in any part of this Undertaking, I do apparently incline towards or espouse either Side, I entreat my Reader, that he will do me the Justice to consider it only as the effect of a Bias, naturally following upon a full Conviction of that Side's being in the Right.

But has not the Public all the same Lights to direct them, all the same Materials to judge upon, which I profess to have made Use of in my Enquiry? That they have, is most certain. But I am much afraid, nay I have some reason to believe, that nine in ten, who are every

every Day pronouncing Peremptorily on the B——p of C——ke's Conduct in the Degradation of Mr. D——s, have never once entered into the Merits of the Cause, or submitted to give those Papers, which contain every material Circumstance relating to it, a single serious Reading.

But there are many Persons, who do not chuse either to tease or be teased about other People's Concerns, and are so absolutely Indifferent whether the B——p of C——ke or Mr. D——s has acted Wrong, that they would not bestow their Attention for the space of fifteen Minutes, though it were possible in so short a Time to make them competent Judges of the whole Affair. I shall not take upon me to Censure this Indifference. But, at least, such Gentlemen must allow, it will be justly expected of them, that, so long as this their listless incurious Temper of Mind continues, they will suspend their Judgment, and forbear passing Sentence upon either Party. To condemn any Person whatsoever unheard, and to contribute our Part to ruining him in the Esteem of Mankind, before we are or will be duly apprized of the Particulars of his Case, is a most barbarous, though a very common, Practice. But, without all Doubt, our Guilt in so doing rises, in Proportion to the Height of his Station and the extent of his Power to do Good, whose Reputation we idly and inconsiderately strike at. In bringing the Character of a private Man into Question on a precarious Surmise or light Presumption, we do him and his a (perhaps) irreparable Wrong. But, when we wantonly fall upon the Reputation of any Man of Figure and Distinction, beside the Personal or Family Injury (which is equally Important, at least, as in the former Case,) we do no inconsiderable Injury to the Public ; inasmuch as our Conduct has a direct tendency to render all such a Person's future Endeavours to be serviceable to Mankind ineffectual and abortive. But, of all Orders of Men among us, we should be most cautious how we Aspersed the Governours of our Church, since a great Part of that Good, which
the

the World looks for at their Hands, depends much, if not entirely, on the Support of their Credit and Authority within their several Provinces. If once we are brought to Disregard their Persons, we will pay no great Deference to their wisest Rules, and be very little Influenced by their Instructions or the best Example they can set us.

I am far from being dissatisfied, that the Public Compassion should lean towards the Suffering and unfortunate Party. But Compassion should have and know its Bounds, We ought not to indulge it to the Discouraging and Intimidating of any Person in the just Exercise of such legal Powers, as our Constitution either in Church or State has lodged in his Hands. We shall meet with very few Governours of any kind, who will have Virtue and Spirit enough to exert themselves in the Execution of their respective Offices, if every Act of necessary Severity is to be followed with a general Outcry. Most Men will be strongly tempted to Sacrifice Duty to Popularity.

Nor have all the Suffering and unfortunate an equal claim to our Compassion. We are to make a vast Difference betwixt those, who are unfortunate without their own Fault, and such as are Accessory to their own Sufferings, wilfully pulling their Misfortunes on their own Heads. That the latter has been Mr. D——s's unhappy Case, I shall attempt to Demonstrate in this and some following Papers. The only Proofs I shall alledge shall be Mr. D——s's own Words, with some few Matters of Fact admitted on all Hands or (at least) not controverted on any.

I think it evident at first sight, from Mr. D——s's own Writings as well as from his L———p's Narrative, *that his L———p of C—ke had very early conceived a strong Dislike of Mr. D——s*, whatever Circumstances in Mr. D——s's Conduct and Character may have given Occasion to it, *and that it was in Consequence of this Dislike that his L———p, immediately on his Succession to the B———k of C—ke, forbade Mr. D——s the Exercise of his Ministry within his Diocess,*

Diocefs, a Privilege, which his L——p's Predecessor had been so Good as to Indulge him in.

Philadelphicus, who best knows Mr. D——s's Sense of this Matter, informs us in his 2d Letter, P. 5.

That, when the present B——p of C——ke was Translated to that See, he made a Rule, that no Man should officiate in his Diocefs, who had not either a Living or Cure in it ; by which Mr. D——s (he observes) was cut off, having neither ;

* *That Mr. D——s, in a Letter to his L——p, remonstrated (with the utmost Humility, no doubt) against this Rule, so far as it affected himself ; but that his L——p, unmoved by the Cogency of his Arguments, sent the R——d Mr. Br——me to let him know, that he considered him as an Alien and would not allow him to Officiate in his Diocefs, having no Intention to provide for him.*

This, methinks, was giving Mr. D——s to understand in pretty intelligible Terms, that he was far from being agreeable to, and consequently not likely to receive (as a Clergy-man) any sort of Favour from, his L——p.

Then his L——p himself, in the 23d Page of his Narrative, has fairly given it under his Hand, that, in making the above Rule, he had Mr. D——s particularly and principally in his Eye. His L——p's Words are an Answer his L——p had made to one of his own Clergy at a Visitation ; *that Mr. D——s was the only Man he ever had refused, or probably ever should refuse, to indulge in the Exercise of any Part of his Ministry within his Diocefs.*

After these Acknowledgments and Declarations from both Sides, let any one Doubt, if he can, how Mr. D——s stood in the B——p of C——ke's Esteem, at the time of his L——p's succeeding to the Diocefs of C——ke.

But

* See Mr. D——s's Second Letter to the B——p of C——ke, Pages 13, 14, 15, where he has obliged us with a Copy of this Remonstrance.

But in Life it is no uncommon Thing to conceive Whimsical unaccountable Dislikes, as well as Likings, to particular Persons, and to take up Prejudices upon a slight or no Foundation. For Argument's sake I shall admit, that all his L——p's Prepossessions against Mr. D——s were ill-grounded. Under these Circumstances what part would it have become a Man of Modesty, Discretion, good Sense, and good Policy, to have acted? Was not a continued decent regular submissive Behaviour, with a strict Observance of every one of his L——p's lawful Injunctions, how severe soever they might have seemed with regard to Mr. D——s, the likeliest imaginable Method, to have softened his L——p insensibly, to have undeceived him by Degrees, and in Time to have opened his L——p's Eyes to Mr. D——s's Merit? And Mr. D——s, having luckily married into one of the tip-top Families of the Country (a Circumstance now sufficiently trumpeted all the Kingdom over,) must (on his Wife's Account as well as from a Regard paid to his own personal Worth by the Unprejudiced part of the Clergy and others) have had many Friends of Character and Consideration, and Credit too with his L——p, who, by their favourable Representations from Time to Time to his L——p, would not have failed to improve to the utmost Advantage every thing praise-worthy in Mr. D——s's Conduct. Then, where might all this have terminated? Unless we could suppose his L——p implacable, ill-natured, and disingenuous to the last Degree, Mr. D——s must at length have conquered all his L——p's Prejudices, and, from being the Mark of his Displeasure, have become the Object of his Favour and Esteem. On such a Change of Sentiments, it is more than probable his L——p would have thought it incumbent on him to have done something very handsome for Mr. D——s, by way of Compensation for any past hard Treatment he might have given him through a Misapprehension of his real Character.

But

But did Mr. D——s observe any Thing like the foregoing Conduct? Quite the Reverse, as it will be no difficult Matter (I conceive) to make appear. His whole Conduct, if I mistake not, will be found to have been all along (as it still is) calculated to rivet his L——p's Prejudices against him, beyond all Possibility of removing or effacing them.

But was the B——p of C——ke capable of conceiving an Antipathy to Mr. D——s from meer Caprice, without any real Appearance whereon to Ground it? I hope, and do verily believe, not; and, I am certain, I am not singular in this my Opinion of his L——p. And, though his L——p has industriously guarded against introducing into his Narrative any thing to Mr. D——s's Disadvantage, that had not a necessary and immediate Connection with the Offence on which he was degraded (a Caution, which even his L——p's Enemies can not help allowing to have been more generous on his L——p's Part than merited on Mr. D——s's;) yet I must think it a Piece of Justice due from others to his L——p's Character, to suggest some Things in the History of Mr. D——s's Life, which may have led his L——p to entertain an unfavourable Opinion of him, not to say worse.

In the first Place he came hither a Stranger from another Kingdom. What Credentials he brought along with him, and from whom, Mr. D——s himself is free to declare. But this String Mr. D——s has hitherto avoided touching upon as carefully as his L——p, though (one may venture to say) from a very different Motive. It is confessed, I find, *that, at his first setting out in the World, he was a Clergyman of the established Church of Scotland.* It must be Matter of some Surprize to every Body, that he should have relinquished a comfortable Provision in the Church he had been educated in and for, or even the Prospect of such a Provision, and come hither an Adventurer on the complicated Uncertainty of getting a Wife, into holy Orders, and a Cure, all on the Irish Establishment. I can not conceive any one Circum-

stance

stance there was to invite his Hopes of bettering his Fortunes among us, *but that he was not one of ourselves, that he was not a Native of our own Soil.* Then, supposing him got into Possession of a Cure of 30 or 40 Pounds a Year, how inconsiderable a Thing is that, when compared to 100 Pounds a Year on the Scotch Establishment? Still less is the Importance of an Irish Curate, weighed against that of a Scotch Presbyter. A Curate of the established Church of Ireland (from the Nature of our Church-Government) is subject to the Controul of many Spiritual Superiors. He sometimes meets with the Bishop in the Person who is but one Remove above himself in the Scale of Ecclesiastics. But the Laws of Scotland having set the whole Body of their Clergy on an equal Foot, no one Minister of the Gospel has any Pretence of Superiority for lording it over or making a Footstool of another. Then Mr. D——s, whilst in his native Country, was in the Center of his Friends, Kinsfolks, and Acquaintances, who were no Strangers (to be sure) to his Virtues and Accomplishments, whatever they were. There every Body must have certainly known, that he was a Gentleman, a Scholar, and a Clergy-man; Particulars, which here he himself, under various Shapes and Names, is obliged (how ungrateful and how ungraceful soever the Task be) to inculcate upon us over and over in every Paper he writes; and yet many of us either have not the Ingenuity to own, or will not be bullied into the Belief, that at this Day he is any one of the three. Nay, if we should take his own Testimony for it, that, at Home, he is so mighty well descended, this Consideration will but embarrass us the more, and encrease the Difficulty of accounting for his quitting his natal Soil on a View vastly precarious, on Inducements very slender. I take it for granted, he would not have us think his Blood gentilized or ennobled by his marrying a Woman of Family, *that wanted an Husband,* in the County of C——ke. Mr. D——s's repeated Boasts carry in them something of an elder

Date and higher Origin. I have said nothing all this while of that Share, which Conscience may have had in Mr. D——s's foregoing many certain and visible Advantages at Home for the uncertain Prospect of much smaller Matters abroad. I leave it to Mr. D——s himself to acquaint the World, *how far we are indebted to Conscience for his Conformity to our Church, and his chusing to sojourn a Stranger and Alien among us.*

Another Incident in Mr. D——s's Life, that may have hurt him in the B——p of C——ke's Esteem, was his Manner of losing the School of Charleville, with the Salary that had been granted him by his L——p, the E——l of O——y. I presume, no one, acquainted with the Character of my L——d O——y, will suppose the Fault is to be laid to his L——p's Door. Being once established Schoolmaster, Mr. D——s took it into his Head, he had no longer Dependence on or Connection with his Patron, and might fly in the Donor's Face, whenever he would. So far was Mr. D——s from having any Notion of a Durante-bene-placito tenure, that he had the Courage to give his L——p to understand, *that it was not in his L——p's Power to withdraw or resume his Favour.* But his L——p took a very short and effectual Method to convince him of his Error; and the Upshot was, that Mr. D——s with his Wife and Children were turned adrift.

Here, Mr. D——s was to begin the World anew in a strange Climate, with an Incumbrance, that would have quite disconcerted, and sunk the Spirits of, any Man of a Soul less intrepid and a Brain less fruitful of Shifts and Expedients. What Resource had he left here? While he was Schoolmaster of Charleville, his L——p of C——ne had been prevailed on to ordain him Deacon and Priest, on a Promise *that he should never be a Burthen to his L——p, or expect Cure or Living in his Diocese.* His L——p (we may suppose) consented with the less Reluctance, that he was already visibly provided for in the School of
Charleville.

Charleville. But behold, as soon as he had turned himself out of the School, he mounted his Nag, paid his L——p of C——ne a Visit, and (not being remarkably mealy-mouthed) told him in point blank Terms, *that, as his Loard—p had ordained him, he shud finn him in breed; his Wife an' his Weans munna femmish.* Thus, in Breach of an exprefs Stipulation, he forceably pinned himself upon his L——p, and after a while had a Cure found for him. However, as Mr. D——s might, on this Occasion, plead Necessity, that Mother of Invention and sovereign Dispenser with all Forms, Ceremonies, and Obligations, I should be very inclinable to excuse him this bold Stroke for a Wife and Children, had he held here, and not persisted in giving still further and much higher Specimens of a Corinthian Effrontery.

We of this Island are happily established, by the joint Suffrage of our Neighbours, in the national Reputation of Ignorance and Impudence. But, with regard to the latter valuable Accomplishment, I can not but own, that some few of our Fellow-Subjects of and from North-Britain so far surpass us, that they have just Reason to take Umbrage at the Partiality of the World in conferring upon us an honourable Distinction, to which they may, without Vanity, think themselves much better entitled. But to return to my Subject.

Philadelphicus, in his 2d Letter p. 4. informs us, *tha' his L——p of C——ne had ordained Mr. D——s both Deacon and Priest on his producing the necessary Testimonials and Certificates, &c.* But what were these necessary Testimonials and Certificates, upon which Mr. D——s was ordained? A Diploma, to shew that he had taken the Degree of a Master of Arts, at a standing in the University when, either in England or Ireland, he could have commenced only Bachelor at most (a Point which no one disputes;) and a Writing under the Hands of two or three Clergymen in the Neighbourhood of Charleville, setting

forth how he had behaved himself for 18 or 20 or 24 Months past, i. e. during their Knowledge of him. These are the ordinary Testimonials, required of every Candidate for the Ministry before he is admitted to holy Orders. But who is it that vouches for Mr. D——s's Behaviour antecedent to his appearing in this Kingdom? That Point I should be mightily pleased to see well cleared up. I am unwilling to give Credit to, and therefore can not allow myself to repeat, every scandalous Story I hear.

But Fact it is that Mr. D——s was ordained, and got a Cure in the Manner already related. Here the ill-natured tattling Gossip, Fame, which has persecuted poor Mr. D——s through every Scene of Life, betrays again her wonted Malevolence. If we take her Word for it, Mr. D——s lost the Cure on the Account of some trifling Irregularities, more emphatically called, in his own Language, *Peccadilloes*. But I must reject her Testimony on the Credit of Philadelphicus, who, in his 2d Letter p. 4. before-cited, acquaints us, *that the B——p of C——ne writ by Mr. D——s in his Favour to the late B——p of C——ke*. His L——p of C——ne would never have recommended Mr. D——s to another B——p, if his Behaviour had been so grossly bad as to justify his depriving him of a Cure. However, though Mr. D——s's Life and Conversation had not been altogether unexceptionable in every Particular, yet perhaps even the —— of —— might have strained the Point a little on the Side of Humanity. I shall not say, and would not be understood even to insinuate, that the Desire of shaking off a Man, who was likely to sit somewhat heavy upon his ——'s Skirts, might have operated as a subsidiary Motive to his ——'s granting the Recommendation. But a Recommendation Mr. Dallas obtained.

Thus furnished with his L——p of ——'s Letter, and possessed of the Character of a very singular out-of-the-way Sort of a Man in the general, Mr. D——s
removed

removed himself and Family to C—ke; where being admitted (it seems) ad eundem by the late B——p of that Diocess, he was allowed to act in the Quality of an ecclesiastical Supernumerary till his said L——p's Translation to the See of C——r. Upon Doctor B——ne's Succession to the Diocess, Mr. D——s was introduced, rather introduced himself, to his L——p with a blunt Familiarity and Forwardness, that could hardly have hit the Taste of any Man but an Humourist. It was a Rencounter, not an Interview. On this Occasion there appeared little of that ingenuous Bashfulness, which Horace discovered when he was first presented to Mæcenas.

Ut veni coram, singultim pauca locutus,
(Infans namque pudor prohibebat plura profari)
Non ego me claro natum patre,——
Sed, quod eram, narro.——

He understud his Loard—p was a weel-bred eezy affable guid-naiter'd Gentleman. As for himsell, he was as honest a Fallow as ever brock Breed, a maist agreeable guy Cumpennion ouer a Bottle, an' ay the heartiest o' the hearty; an', frae sic a Similituid o' Menners an' Char-recters, he promised to baith (his Loard---p and himsell) a girt deal of Happiness in eech ither. With a good deal more in the same Strain and Dialect.

Whatever Impressions his L——p had already received to Mr. D——s's Disadvantage, the Singularity and Abruptness of this Introduction must have struck them yet deeper; and the Result was, that, instead of giving Mr. D——s that Countenance and Encouragement, which he did not so much solicit as exact, his L——p absolutely forbid him to exercise any Part of his Ministry within his Diocess. But Mr. D——s, giving his L——p the deaf Ear, continued to jobb on in his former Way, sometimes in his L——p's own Prefence, preaching, praying, christening, marrying, and so forth, all before him, where-ever he had the pecuniary Call. For these Liberties,

Liberties, taken, not only without, but in Defiance of, Authority, his L——p contented himself with admonishing and reprovng Mr. D——s from Time to Time, always re-enforcing his first Prohibition, *that Mr. D——s should not presume for the time to come to perform any ministerial Function within his Diocess.* How long a Probation or Quaraintain his L——p might have required Mr. D——s to undergo, before his L——p should be brought to mend his Opinion of him, and to receive him into a Degree of Favour, it is impossible for Mr. D——s or any Man living to say ; since Mr. D——s never took any Method to wear off his L——p's Prejudices, and to insinuate himself into his Esteem ; unless his L——p was to give the Point up at last, as worried out by Obstinacy, Refractoriness, and a Non-Compliance with all his Injunctions.

Upon these Terms was Mr. D——s with his L——p of C——ke antecedent to his L——p's meeting his Clergy in Visitation on the 6th of May 1746, *where and when his L——p for the first Time recommended to, and required of, the Clergy the strict Observance of the Canons and Rubricks relating to Marriage, and particularly of the 52d Canon, which prohibits (among other Things) the Solemnization of Marriage in any Place but in the Church or Chapel, where one of the Parties dwells, under the heavy Penalty of Deprivation or Degradation.* (See his L——p's Narrative p. 4.) And from the said 6th of May to this Day, Mr. D——s is the only Instance in the Diocess of a Clergyman, treating the said Canon with Contempt, and acting, wilfully and wittingly, in direct Contradiction to his L——p's express Command touching the Observance of it. But, before I enter upon the Examination of the Circumstances attending Mr. D——s's Offence and the Punishment, in Consequence thereof, inflicted upon him, I must beg my Reader's Patience, whilst I observe a little on *the insupportable Hardship* (as some have deemed, or affected to deem, it) *of*
his

his L____p's forbidding Mr. D____s to exercise his Ministry within his Diocess.

Mr. D____s, in the 9th Page of his Apology and Remonstrance, tells his L____p of C____ke and his V____ G____l, *that he had not been legally inhibited at the Time of his marrying Mr. O____r and Miss L____y G____y in a private House.* (Mind, Reader, and bear witness for me, I do not call, or make any Body call, the Lady a Wife a full Day and an half before she was wedded. So essential important an Oversight would be enough to knock off the most credible Evidence, and go near to ruin a very good Cause. For this I refer to Mr. D____s's hypercritical Advertisement put abroad, as an Answer to the R____d. Mr. B____w's Letter from Bath. But this by the bye.)

I presume, by Mr. D____s's *not having been legally inhibited*, we are to understand, that he had not been silenced or suspended in Form; that his L____p's Words, forbidding him to perform any ministerial Function within his Diocess, were to be regarded only as private Monitions, with which Mr. D____s might or might not comply, as he should find his Account in either the one or the other; that his L____p, in the Manner of signifying his Will to Mr. D____s, did not pronounce *ex Cathedra* or in his judicial Capacity, and therefore was not to be minded, unless Mr. D____s pleased.

That Mr. D____s was not legally silenced (or silenced at all;) that he was not under any ecclesiastical Censure (one Species of which silencing certainly is;) I shall readily agree with him. But at the same Time I must insist on it, that he was legally incapacitated to exercise his Ministry in his L____p of C____ke's Diocess; there being nothing necessary to constitute such a legal Incapacity but his L____p's bare Refusal of that Leave, without which, legally and regularly, Mr. D____s, or any Clergyman, circumstanced as he was, was not to officiate.

It is a Privilege belonging to the Episcopal Office, which has never (that I have heard of) been called in Question but by Mr. D——s, *that no Clergy-man, unless he is already established in the Diocese by being legally possessed of a Cure, Benefice, or other ecclesiastical Promotion, shall exercise his Ministry without the Bishop's Leave and Approbation previously asked and obtained; and that every clerical Person, sojourning in any Diocese or but on a Visit in or even travelling through it, shall yield canonical Obedience to the Bishop of the Diocese for the Time he makes his Abode there, as much as any one of the Bishop's own Clergy.* And, should we suppose it otherwise, there would follow not only many great Inconveniences, but some gross Absurdities, so obvious, that it would be Loss of Time to go about to point them out.

But, if Mr. D——s was legally incapacitated to preach, &c. within the Diocese of C—ke, what better was his Case than if he had been legally silenced? Vastly. If Mr. D——s had been legally silenced, this, as being a public ecclesiastical Censure grounded upon some notorious Irregularity, ought, so long as he lay under it, to have been a Bar to his being employed, as a Clergy-man, in any Diocese in the Kingdom or elsewhere. Whereas the B——p of C—ke's barely refusing Mr. D——s Leave to officiate in his Diocese was not a Consideration of that Nature, that it must have necessarily stuck with any other Bishop, who, judging more favourably of him, might think him entitled to kinder Treatment than he had met with in the Diocese of C—ke. In a Word, the same Regard would never be paid (as indeed it would not be due) to any Mar.'s private personal Dislike (which is the utmost that is to be inferred from a B——p's refusing a Clergy-man Leave to exercise his Ministry) as to a public Censure.

Then, Mr. A—d—n R——r (see his L——p's Narrative p. 23.) complains at the Visitation, *that Mr. D——s had been silenced, urging, that it was a cruel Thing to hinder him from exercising his Ministry.*

And

And Philadelphicus, in his second Letter Page 5, puts the same Words into the Mouths of the Clergy, i. e. into Mr. R——r's Mouth (since by all Accounts he was the only Clergy-man, who spoke any Thing to that Purpose,) but with the following Addition to it, *that his L——p had done this cruel Thing by Mr. D——s without so much as charging upon him any Immorality of Life or Irregularity of Office.*

From the manner in which Mr. D——s, Mr. R——r, and Mr. Philadelphicus have delivered themselves upon this Head, a superficial Reader might be led to imagine, *that it had been incumbent on the B——p of C——ke to have exhibited against Mr. D——s in a legal Way some Articles of an extraordinary Nature, whereon he might have grounded a Sentence of Siencing or Suspension; and that, as his L——p had not done, that is (in the above Gentlemen's sense of the Matter,) had not been able to do this, his refusing Mr. D——s leave to exercise his Ministry was to be looked upon as a Grievance not to be Borne, a meer act of Power, an arbitrary tyrannical Proceeding.*

That his L——p, in denying Mr. D——s his Permission to exercise his Ministry, did nothing but what, as B——p of the Diocess, he had a legal Power to do, I have already observed, and do not find that any one (Mr. D——s Excepted) has gone so far as to dispute this Power. I shall add here, *that it was so far from being Necessary that his L——p should have Impeached Mr. D——s's Conduct and Character in a legal Way, even if his L——p had been sufficiently furnished with Materials for doing it (as I do not know but he was;) that I am altogether persuaded, it would have been an irregular step in his L——p, so long as Mr. D——s guarded against giving any particular Offence within his L——p's Jurisdiction.* Mr. D——s, not being one of his L——p's Clergy, and being but a Sojourner (as it were) in his Neighbourhood, his L——p had no Right to call him to an Account, and censure him, as a Clergy-man, for any Thing but his breaking in upon the Rules of his own
C Diocess;

Diocesis ; an Offence, which would be equally Punishable in a strange Clergy-man from any part of Great-Britain or Ireland, whose Occasions, of what kind soever, might bring him, for a longer or a shorter Season, into the Diocesis of C——ke.

Since then his L——p made a Difficulty of allowing Mr. D——s to exercise his Ministry, what Methods was Mr. D——s to try to obtain his L——p's Permission? For I can not Allow he had any Right to call upon his L——p to give his private Reasons for Refusing him. And some of his L——p's Reasons, if it had been Regular in his L——p to have produced them, were probably such, as Mr. D——s had as lief not hear. How then, I say, was Mr. D——s to have conducted himself on his L——p's Refusal? I can conceive two Experiments he might have attempted; the One, by Humility, Submission, and Obedience, to have won his L——p; the Other by a contrary Deportment to have Bullied him into a Compliance. The former Mr. D——s never Practised; and in the latter, on which he has all along Rested the whole Success of his Cause, he has miserably Miscarried, very much to the Honour, I am satisfied every Body (even Mr. D——s himself) must in time think so, of his L——p's Steadiness and Inflexibility in the discharge of his Duty.

Were his L——p to fix on any Clergy-man in Possession of Cure or Living within his Diocesis, him he could not silence or deprive by speaking the Word. His Objections to the Man would not only require to be weighty, but to be clearly made out. And the Test to try the accused Party's Actions by would be a standing Law properly promulgated, not his L——p's private Opinion or Taste. In this Mr. D——s's Case differed from that of every other Clergy-man in the Diocesis. They, being, every Man, regularly called and licensed to officiate, as Clergy-men, are not to be disturbed in or debarred from the Exercise of their Ministry by any Body,
till

till they are legally convicted of such Matters as unqualify them for it. But Mr. D—s, not having Cure or Living within the Diocese, was (as a Clergyman) silent (not silenced) of Course from the Nature of his own Circumstances, antecedent to any Refusal given or Restraint laid upon him by his L——p; and silent it had been his Duty as well as Wisdom to have remained, till he could have opened his Mouth with his L——p's Leave and Approbation. And, though his L——p had persisted ever so long in refusing him, he had no Remedy but Patience or the Interposition of the A-----B-----p in his Favour; he ought to have Acquiesced. In this Case, it is true, the repulsed Party has no Obligation to the B-----p; but neither is he Injured by him. Were he a Man even of an unexceptionable Character, it lies entirely in a B-----p's own Breast, it is but a Matter of Courtesy, whether he indulge him or not.

But has not Mr. D—s often offended, with his L——p's Knowledge, by Officiating without his L——p's leave; and, in every offence, given his L——p an Opportunity of calling him to an account, and punishing his Disobedience in an exemplary Way? He has, Times (I may say) without Number. But his L——p, "that cruel Persecutor, devoid of Bowels and brotherly Love; that haughty popish Prelate; that pharisaical High Priest; that counterpart of Wicked Heathen Felix, who quakes on his Judgment-seat at the powerful Preachments of his guiltless Criminal, the Apostle M——ke; that Satan incarnate, who meets with no worse Reproach from the Mouth or Pen of his meek lamb like Adversary, Mr. D—s, than what became the Lips of an Arch-Angel to utter against the Devil, THE LORD REBUKE THEE, in Capitals;" but his L-----p, I say, overlooked and bore with Mr. D——s's Disobedience for Years, and might for aught we know) have bore on with it to this Day, had he kept himself within the Bounds set to the whole Clergy of the Diocese, from the highest to the lowest, and not ventured upon doing what no Clergy-man in the Diocese would have risked out himself; and all to save
a far

a fair Damsel's Virgin Blushes. Amazing! that a Man, incapable himself of blushing, should have so quick a fellow-feeling for the Confusion of another, that, rather than suffer a bashful young Lady to labour under the deep Distress of being put out of Countenance, he would leap, Canonicals and all, into a Gulf, or throw himself down a Precipice!

But why should not the present B——p of C——ke like and esteem Mr. D——s, as much as the late —— did? There may be something in this unknown to us, or so fantastical as not to be accounted for. But, let any Body take Mr. D——s's Writings and Character altogether, and I am contented that he then judge for himself, on which Side the Whim lies.

But what Authority have I for it, that Mr. D——s was so great a Favourite with the late ——? The late —— never conferred any thing upon him in the——. I ground my Opinion on this (with some other Circumstances, which I pass in Silence,) *that the late —— is a great Favourite with Mr. D——s.* Love and liking are, for the most part, reciprocal. In the noble Lord's Answer, subscribed Misopseudes, in the 39th and 40th Pages of the short and true State, &c. we have a most amiable Pourtraiture given us of a certain ——, every whit as high as, but without all Comparison more figurative than, any thing the Apostle Paul has said upon the same Subject. And we should have had his ——'s Name into the Bargain, but *that his ——'s Humility and Modesty* (in so eminent a Degree does his —— possess these evangelical Virtues) *was not to be shocked by the Reading of his own Panegyric.* I would be glad Mr. D——s would be so good as to inform us, *how many Drums in a Season a primitive —— was allowed to have at his House, how many Hundreds of fair Catechumens at a Drum, and how many Weeks beforehand Invitations were antiently given for these most edifying christianly Rendezvous of Beaux and Belles.* We would be obliged to him, if, from the large Compass of his Reading, he would instruct us *whether primitive*

*primitive ———s were authorized to go into all the
Gaieties and some of the G——s of Life ; how far too
they were commissioned to immerse themselves in * * **

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Well, it is certain there are none blinder than those that will not see. Can Mr. D——s or any Body else contradict one Tittle in the 13th Page of the first Number of the Examiner examined, subscribed also Misopseudes? No. And does he see nothing there of the good, if not the primitive ———? I own the Description is not quite so pompous and magnificent, as the full length which the noble L——d has given us of his and Mr. D——s's Favourite ———. But our plain untitled Misopseudes shall vie with his Namefake, my L——d Misopseudes, in Truth and Justness for his Coronet.

But my L——d Misopseudes, in the 38th and 39th Pages of the short and true State, &c. is full of Indignation at the Thoughts of any B——p's having the Assurance to attempt introducing and establishing good Order and Discipline in his Diocess, if his lie-detesting L——p and his shame-faced Friend, Mr. D——s, have not been first satisfied of, and given Attestation under their Hands to, his Knowledge, Learning, and Abilities ; so that, unless a B——p be, in their impartial Estimation, as great a Metaphysician as his L——p of C——ne, a Pulpit-Orator equal to the B——p of E——n, and a Civilian not less eminent than his late G——e of C——l, and all this and a great deal more in one and the same Person ; it must be thought Presumption in him to pretend to judge of Common Sense and Expediency, to determine in Matters of OEconomy within his own Diocess, or to revive and enforce the Observance of any ecclesiastical Regulation, how much soever wanted, how salutary soever in its Consequences every Man of a moderate Share of Understanding and Honesty must confess it to be. I would beg leave to ask these peremptory Judges of,
these

these definitive Pronouncers upon, all Parts natural and acquired, whether great Men in all Ages have served Mankind more effectually by their Wit or their Wisdom, by the Subilty or Solidity of their Judgments, by ingenious visionary Systems far above most Men's Comprehension, and foreign enough to the true Purposes of Living, or by such plain practical Rules and Precepts, as the Bulk of Mankind are immediately interested in, and which, on their attending to them, they must quickly feel and assent to.

We know of no Man living, who has a greater Genius for abstracted Reasoning (I may say, for Literature in general) than his L———p of C——ne. But it is his and our Happiness, that, with it, he possesses the Practical and Œconomical Genius. He descends by turns from the Sublimity of his Speculations, and vouchsafes to accommodate himself to the lowest size of Human Understandings. This latter turn of his L———p's Mind, prompted to exert itself by the goodness of his Heart, is what has rendered his L———p a real Blessing (as well as an Ornament) to the Society he belongs to. Had his L———p remained always Absorbed in his own Contemplations, he might have shone, it is true, but would have shone like a distant Star, the twinkling of which we behold without any perception of its Influence. It is those Virtues, Arts, and Conduct, which lie within the reach of every Man of good natural Sense, improved by a regular Education and Experience, which bring his L———p near us, and oblige us to feel with Sentiments of Approbation, Love, and Gratitude) the Warmth of his Beneficence, full as much as, or more than, we admire the Lustre of his Parts. I hope for more substantial good Effects on the Happiness of our Country from his L———p's easy familiar Address to the Roman-Catholic Clergy of this Kingdom, than from his most curious Theory of the non-existence of Matter, with all the fine Passages his L———p has selected, all the

the elevated Sentiments he has Adopted, from his beloved Author, the Divine Plato.

Let then the Evil-minded, Vicious, and Incorrigible, Ridicule, Rave, Rail, and Traduce, as much as they will ; all well-wishers to Virtue and Religion, to good Order and Discipline, must Approve of, Countenance, and Encourage every Man's Employing (within his own Sphere) whatever Powers and Abilities he is possessed of for the Benefit and Reformation of Human-kind. No Man is to bury his Talents in the Earth, meerly to Escape the Reproaches and Invectives of malicious foul-mouthed shameless Slanderers, who are ever ready to revile the Steadiness they are unable to Shake, to Exclaim against the Justice they deservedly suffer by, and to Depreciate that Virtue under which they can not hope their Vices should meet with Quarter and Impunity.

I shall close this Paper here, having already somewhat exceeded its intended Bounds.

DUBLIN, *March*
19th, 1749-50.

Philocalos.

the elevated Sentiments he has Adopted, from his be-
lieved Author, the Divine Elihu.
But when the Evil-minded, Vicious, and Incon-
siderate, have, with an Ignorance as much
as they will, will adhere to Virtue and Religion,
to good Order and Discipline, and to the
Government and Laws of every Man's employ-
ment within his own sphere, whatever Powers and
Authorities be established for the Benefit and Re-
formation of Mankind. The Man is to bury his
Talents in the earth, merely to escape the Reproach
and Injustice of malicious soul-moulted men-
strangers, who are ever ready to revile the Good-
will they are unable to share, to belittle and
to despise, and to the Vices which they can not hope to
share with. Quarter and impunity.
I shall close this Paper here, having already some-
what exceeded the intended bounds.

Pbilocolos.

Durham, March
1796. 1740.

